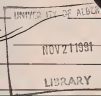


ALBERTA NATIVE NEWS



MAYOR SUPPORTS LUBICON

by Dale Stelter

Jan Reimer, the Mayor of Edmonton, was heavily criticized last month by most members of city council for supporting the Lubicon Lake Indian Nation of northern Alberta. However, the citizens of Edmonton rallied strongly behind the Mayor and the Lubicon.

The Lubicon are involved in a 50-year plus land rights dispute, and their entire traditional territory has been allocated to Daishowa of Canada, a subsidiary of the Daishowa Paper Manufacturing Company of Japan. Daishowa Canada operates a bleached kraft pulp mill near Peace River, in northern Alberta.

The controversy began in September, when it was revealed that a local printing company that has a contract with Edmonton Telephones planned to buy newsprint from a Daishowa subsidiary in the United States. Edmonton Telephones is owned by the City of Edmonton, but operates as a quasi-independent subsidiary corporation.

Lubicon Chief Bernard Ominayak wrote to Mayor Reimer, asking her to encourage Edmonton Telephones to place its order with a company not associated with Daishowa. The Lubicon were facing the strong possibility that Brewster Construction Ltd., a wholly-owned subsidiary of Daishowa Canada, would — as it had in late 1990 — be logging on the band's traditional lands.

Reimer, who is known for her progressive policies on social and environmental issues, replied that there was little that the city could do to alter the newsprint contract, but expressed her sympathy for the Lubicon.

Reimer's remarks drew a strongly-worded letter from Tom Hamaoka, vice-president and general manager of Daishowa Canada.

Hamaoka wrote that "Daishowa Canada has strived to become a good corporate citizen in your city and the Province. All of our employees have been extremely conscientious with respect to the aboriginal and environmentally sensitive issues.... We had hoped that you, as Mayor, would embrace environmentally responsible forestry development and welcome the potential for the many economic opportunities it would bring to your city."

Reimer sent a letter back to Hamaoka, defending her position.

At an October 8th meeting of Edmonton city council, Alderman Bruce Campbell put forth an unscheduled motion that council go on record "as strongly supporting development projects in northern Alberta, including

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Leader Declares Native Autonomy

by Brian Savage

Regina Crowchild, president of the Indian Association of Alberta, has declared that Natives "are not part of the constitution," and have "jurisdiction over our citizenship, over our land and over our people."

Crowchild was addressing the provincial special select committee on constitutional reform which recently held meetings in Edmonton with leaders from a number of Native organizations.

She told the politicians that Natives had "never joined Confederation" and had not surrendered their "rights to self determination." Crowchild disputed the legality of Canada signing treaties until the 1931 Statue of Westminster

was passed and which she felt rendered invalid the concept of treaty areas within Canada. Similarly, provincial jurisdiction is questioned by the head of the IAA since the province of Alberta was non-existent at the time various treaties were signed.

"Our way of life was superior to anything occurring in Europe at the time of contact," declared Crowchild, who said Natives shared the land with the newcomers but "never ceded the lands to the commissioner or the Queen."

Crowchild made it clear that treaty Indians, unlike the Metis, will not accept legislation on a provincial level, calling such attempts by the federal government to "off-load" its responsibilities "illegal."

Continued on Page 4

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EDITORIAL

Guest Editorial

Helping Mother Earth

by P. Cole

As a child, I spent a lot of time in the hush. Wandering up and down hills, through streams and sloughs and meadows, slogging through forests so thick you couldn't put your foot on solid ground for want of space. Picking berries. Digging up roots. Stripping bark from logs. Gathering herbs and grasses and reeds and mushrooms. Filling willow-root baskets with cones, sticks, leaves, sometimes hops. Cedar boughs strapped to my back, honey pails hanging from a rope across my shoulder or around my waist.

These were special occasions. They taught me that all living things are linked together. Life sustained life. But they were everyday jobs, too, things that had to be done. I had, of course, a child's awareness, an appreciation of what I was doing, what I was participating in, but I was not really aware of the process.

People who are concerned about the environment are now acting on their thoughts; they are not content to volley rhetoric with those whose actions destroy and threaten to destroy our natural world. If words and thoughts never manifest as actions, there is no meaning, no real value in the words.

Because our ancestors, the first peoples of Canada, did not share the European concept of personal ownership of land, the visitors assumed that the land was available for them to claim, occupy, stake, measure, fence, and defend. The pre-Confederation land grab. They destroyed the sacred places. Sometimes they didn't know; mostly they didn't care.

Christian-based bureaucracies saw the land as being god-given — to them. An expanded land base from which they could send out divine emissaries. And the Aboriginal people were perceived as needing religious instruction and conversion out of their heathenism into some kind of institutionally-intervened theism. The visitors wanted the land/s and the soul/s of the people.

Thus began resource exploitation and here was grafted the scion of future environmental policy. Beginning with the harvesting and exporting of fish and furs and 'cultural artifacts,' the non-Aboriginal commercial interests began their centuries-long resource extraction policies. The momentum continues. The destruction and pollution continue.

Today domestic and foreign-owned multi-national corporations remove the moun-

tains and uproot the forests, the bosom and the flesh of Mother Earth. They divert rivers, not for the good of the land and the living things, but for commercial purposes. Ecosystems are unbalanced or destroyed. Natural rhythms and cycles are upset. Harmony between and amongst the elements of nature is interrupted.

Life is sacred to Native people, all life. There is life in the stones and the wind and the waters. There is sacredness in these things. There is a spiritual dimension to them that is not immediately obvious to the physical senses unless you have trained those senses. Unless you allow yourself to be sensitive to those things. It is not just metaphorical to speak of Mother Earth, to speak of Her needing healing: spiritual and physical. You tear into the living body that nourishes, sustains us all; you can expect reaction.

Today, mixed in with the environmental movement in Canada are the Native land claims and sovereignty movements. Throughout this country, corporations tear away our forests, divert and dam our rivers, and destroy the homes and neighbourhoods of our fellow creatures. It doesn't make any difference whether the exploiters are foreign or domestic. They represent the same class of people: the greedy ones. Those with no inner life. No sense of spiritual purpose.

Government and corporate interests believe that they have the right to exploit the resources of our country, that their laws and policies are mandated to them by their citizens and shareholders. There is a big difference between harvesting for the present and future needs of small groups of people such as exist in extended-family societies and harvesting without conscience or environmental responsibility—as practised by those whose main motive is to make as much money as quickly as possible.

Until the public believes in its right to intervene in the affairs of the Government, until people learn to think, feel, and act together, the Federal and Provincial Governments, together with corporations, will continue to destroy our environment in the name of employment and public revenue.

It is only when the damage is done, when the earth is scarred and torn apart, when the fertile lands are ruined and the rivers polluted, when people die from furans and PCBs and the toxic

Continued on Page 5

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Jerome Warren Elected AFN Alberta V-P

by Brian Savage

Jerome Warren, a past Chief of the Enoch Band, has been elected to the post of Alberta Vice-President of the Assembly of First Nations (AFN) replacing Lawrence Courterille whose three year term recently ended.

In an interview, Warren said that "a lot of things are on the table" for Alberta chiefs to deal with, both on the national and local level.

Priorities, says Warren, must be set in the context of the "bigger picture" of the constitutional talks but chiefs cannot forget that "there are a lot of bread and butter issues back home" including "a lot of poverty in our communities".

Warren feels that there will be a "ripple effect" among Natives, stemming from "having a measurable degree of autonomy under inherent rights and that ripple effect will certainly affect our economies."

"There is a cry from our chief that the government of Canada must live up to its responsibilities by providing the necessary resources where communities can sustain themselves," declared the new AFN vice president.

Commenting on provincial Native workshops to be held to discuss approaches to the constitutional talks, Warren noted, "Treaties Seven, Eight, and Six have indicated they want to hold workshops in respect to the parallel process announced by (AFN President) Ovide Mercredi, and it's at the discretion of the various Treaty areas."

According to Warren Treaty Eight is holding their workshop on November 29. Warren says such workshops will be held throughout the province and that each Treaty group will have their own initiatives and agendas and be responsible for chairing the discussions. The workshops will begin immediately while the hearing on the parallel process will commence on January 13 continuing for six weeks and culminating with a report at the end of March.

However, the AFN will have some impact fees Warren, in that "there is a working relationship with the chiefs of Alberta that was confirmed through various processes such as a political accord."

Warren believes that the chiefs will be discussing "their relationship to various levels of government and other First Nations."

On a local level, Warren feels that land claims, resource sharing and the environment are "key concerns."

Relationships between the provincial government and Native bands will continue to be predicated on relations with the federal government and Native organizations, says Warren.

"All along our people have been saying that our treaties have been signed not by the province, not by Indian Affairs, but between First Nations and the Crown, and consequently succeeding to the government of Canada, so the relationship we have with the province depends on

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the relationship we have with the government of Canada."

Warren acknowledges he will have certain responsibilities to the AFN in Ottawa, but says he also has responsibilities to the chiefs of Alberta, and will "try to spend as much time as possible with the chiefs in Alberta, to facilitate and accommodate some of

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MAYOR SUPPORTS LUBICON Continued from Page 1

responsible and sustainable pulp and paper industries, due to the positive contribution they make to the City of Edmonton."

Reimer tried to add an amendment that the

development would be supported if it also respected Aboriginal rights. She said that "we do have a fundamental question if we want the lifeblood of the Lubicon people on our hands for the sake of economic development."

Alderman Brian Mason tried to add an amendment "that Council support the right of Native people to a fair settlement of their land claims and strongly oppose logging and other resource development on disputed land until a settlement is reached." Mason also put forth an amendment to invite Chief Ominayak "to address council on the situation facing northern Native people, particularly the Lubicon people."

Reimer's and Mason's amendments were not supported. During the meeting, Reimer came under heavy criticism from many council members for taking a stand on an issue outside of the jurisdiction of city council.

Alderman Ron Hayter said there is a "growing perception that Edmonton is governed by an anti-business, anti-development council." Hayter also said that "I want the word to know that we are open for business."

The next day, Daishowa's Hamaoka delivered a speech to the Edmonton Chamber of Com-

merce. Two days later, he told the *Edmonton Journal* that Daishowa intends to keep Brewster Construction out of territory claimed by the Lubicon, but couldn't officially commit himself to the promise until logging plans were approved by the Alberta Forest Service.

In the days following the acrimonious city council meeting, there was a flood of public support for Reimer. In telephone calls to the city's Citizen Action Centre, to the Mayor's office, to radio talk shows, and in letters to newspapers and to the Lubicon, the public response was heavily weighted in favor of Reimer and the Lubicon.

The Lubicon indicated that they will work to help defeat, in the next city election, city council members who do not support them in their struggle against Daishowa. Band adviser Fred Lennarson said that "Those people really declared war on the Lubicon. In the context of the debate, they had the choice to support the desperate struggle of the Lubicon, or to support Daishowa."

Lennarson also said that "The Lubicon's response is to replace them with people who are concerned with the public interest."

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Leader Declares Native Autonomy

Continued from Page 1

"There cannot be any inter-delegation of authority. As treaty nations we are not consenting to having our treaty obligations administered by the provinces."

Crowchild's statements that Indian nations are nations within Canada and that treaty Indians are not Canadians seemed to catch some legislators by surprise. Crowchild blamed the Indian Act for "unilaterally assuming" that Indians had given up their rights and claims, while Natives assumed that the treaties meant that Aboriginal people would work alongside the settlers. The First Nations, said Crowchild, "have never given their consent to be under the jurisdiction of the Canadian government."

The next speaker was Doris Ronnenberg, president of the Native Council of Canada who attacked what she called myths that have bound Natives and non-Natives with falsehoods.

Some of those myths, according to Ronnenberg, state that all Natives "are democratically represented by Alberta chiefs and councils." This is not true, says Ronnenberg. In Alberta "a majority today (live) off reserve, yet Indian decision-making is totally controlled by the 43 Alberta chiefs and councils."

Off reserve Indians have no say in running

Native programs or receiving revenue from oil and gas royalties or money targeted for Indian projects and that must change.

Another myth that Indians get everything for free was demolished by another NCC speaker, Pat Brascoupe, who said that economic analysis reveals "Aboriginal people in this country are paying over \$6 billion in taxes today."

While the head of the IAA said she believed Natives were not Canadians, Ronnenberg in response to questions from PC MLA Ken Rostad differed, stating "We are members of our nations, but we're also Canadians and we're also Albertans."

Ken Noskey, president of the Metis Settlements General Council was the last speaker to address the committee and focussed his discussion on the amendments to the Canadian constitution that would protect the rights the Metis had gained in Alberta, calling it "clear, written, and (a) constitutionally entrenched commitment."

The present negotiations represent a "challenge to cooperation based on recognition and respect, innovation based on seeing possibilities, not dwelling on the problems."

Noskey also said that his group believed that in their attempts to reform the constitution and have their rights spelled out, "all Aboriginal groups should be equal in this regard."



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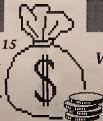
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LUBICON CHIEF MEETS WITH SIDDON

by Dale Stelter

Lubicon Chief Bernard Ominayak and Indian Affairs Minister Tom Siddon met briefly in Edmonton on November 1st.

The meeting was initiated at the request of Siddon, who did not offer much information to Ominayak other than to say that he wanted to restart negotiations on the Lubicon's long-standing land rights dispute.

However, Siddon told the *Edmonton Journal* that the Canadian government's offer to the Lubicon may end up being less than the take-it-or-leave-it package it put forth in January of 1989. That package would provide the Lubicon up to \$45-million and 246 square kilometres of land.

During the meeting with Siddon, Ominayak gave the minister a copy of the draft settlement which the Lubicon had prepared in response to the federal offer, and had presented to the Alberta government in July of 1990.

The Lubicon are awaiting Siddon's reaction. The Lubicon are asking for approximately \$170 million, to go with the 246 sq. km. of reserve land. The Lubicon maintain that this amount is essential if they are to build a self-sufficient community and ensure control over their own lives, after the destruction of their traditional economy and way of life by oil and gas development.

Band advisor Fred Lennarson stated that the Canadian government is under heavy criticism on a number of fronts for its handling of Native issues, and wants to give the appearance that it is taking action on the Lubicon situation. He said that there is no evidence that the federal government wants to take part in serious negotiations.

Assembly of First Nations Chief Ovide Mercredi has called for "all fair-minded people" to support the Lubicon in preventing "this destruction."

He stated that "The Assembly of First Nations calls on the growing numbers of concerned people, Aboriginal and non-Aboriginal, to stand with the Lubicon People in non-violent defence of their heritage and future. We all must be prepared to act if there is going to be anything left for the Lubicons—or other First Nations under similar threat. We must not let unceded lands be lost forever to their Aboriginal claimants."

In a related issue, it has been reported in the media that Daishowa Canada and the Alberta government have reached an informal agreement allocating alternate land to the forestry company, so that it will not be logging on land claimed by the Lubicon. Lennarson stated, however, that the Lubicon have not been officially informed of that agreement.

Lennarson emphasized that until the Lubicon's land rights dispute is settled, and an agreement is reached that satisfies Lubicon concerns about wildlife and environmental protection, there must be an unequivocal commitment that nei-

ther Daishowa nor Brewster Construction (a wholly-owned subsidiary of Daishowa) will log on Lubicon traditional land.



Helping Mother Earth

Continued from Page 2

accumulation of metals in their cells and bloodstreams, when their chromosomes become mutated by chemicals, ultra-violet light, alpha and beta radiation, — only then will the truthfulness of the words of politicians, expert witnesses, and corporate executives be known. The individual must act and not be resigned to Mother Earth becoming more and more sick because of the policies and motives of the governments of the world and their friends.

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Chairman Cancels Constitution Talks

by Brian Savage

The Metis Nation constitutional reform process has gotten off to a rather shaky start with problems of poor communication and disorganization. A forum which was scheduled to take place at the Kikino Metis Settlement was cancelled by Chairman Floyd Thompson. Thompson claims that the settlements were not notified in time about the meeting and were not provided

with sufficient back-ground information about the proposed constitutional reform.

"Constitutional talks haven't come up on the Metis settlements agenda yet," declared Thompson. "How to proceed, what process is going to be in place," are some of the questions still unanswered for the Metis official, who notes that the Metis Nation does not speak for the Metis Settlements and no discussions have been held about the constitution.

"We haven't spoken to anyone from the Metis Nation, I have no idea why."

"I'm not saying there's anything wrong with it (the constitutional forum), I'm just saying we were not made aware of it."

For the Metis Settlements, major decisions are made "collectively" through the General Council and it is this body that will deal with the Constitution "if it becomes an issue," and decide what process will be used.

Thompson, unlike many other Native leaders, feels cooperation with the premiers is a positive first step in approaching the federal government. This feeling probably stems from the Metis Settlement Act signed in July, 1989.

"The provincial government came through; we worked with the province before and could do it again."

As for the two Metis organizations working

together, Thompson "doesn't have a problem" with that. He views the cancelled forum as, "a problem of miscommunication, someone didn't tell someone else and communication breaks down."

The diversity among Native groups and political organizations will make a cohesive approach to Ottawa difficult if not impossible, feels Thompson, and will make the old federal government tactic of divide and conquer a powerful

weapon.

A better way is to approach the respective premiers.

"You have to sit down with the premiers and work something out and then go to Ottawa, but some people say, hey, we don't recognize the premier, we deal only with the Prime Minister, but times change and we have to look at those changes and go that route; you work it out in the area where you live."

Compromises and negotiations are equally important, says Thompson.

"You can't come in with one idea and say that's the way it's going to be and that's it, because then you're at a deadlock and the leaders of Canada are going to say we don't agree with that and don't get anything resolved."

The negotiations with the provincial government and the Metis Settlements has seen Alberta become the only province in the country with Metis self-government and an acknowledged land base, something Thompson feels is vitally important.

Such an example may allow Alberta to show the rest of the country a way to resolve differences and achieve a negotiated settlement. Thompson feels the process will not be quick, possibly taking "a year or two," but that the results could be very promising.



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Expert Testimony Refused at Great Whale Hearings

by Dale Stelter

A scientist with the Canadian government was not allowed to testify at a recent New York legislative hearing into Hydro-Quebec's proposed Great Whale hydroelectric project.

The regional director for science in the Fisheries Department has confirmed that John Rudd, a scientist who has put forth a theory that large dams cause emissions of greenhouse gases, was denied permission to testify at the hearings.

According to the Canadian Press, the regional

director said that Rudd's research is only in the preliminary stage, and thus has little relevance to the Great Whale project.

However, Rudd told the media that he has been studying greenhouse gas production in lakes and wetlands for 13 years, and that he has data to support his theory. Rudd, who is from the Fisheries Department's Freshwater Institute in Winnipeg, pointed out that his research includes data from reservoirs located in the Hudson Bay lowlands, and from an experimental wetland area in Manitoba.

The Manitoba wetland is part of the Canadian government's Experimental Lakes Area, where Rudd is undertaking a five-year project for testing his theory.

In related news, New York Mayor David Dinkins has stated that he respects the concerns raised about the effects of the proposed Great Whale project upon Natives and the environment. The project would flood about 4,400 square kilometres of land, and has been strongly opposed by the Cree and Inuit of Quebec, and by environmentalists.

In August, the New York Power Authority, which has a contract with Hydro-Quebec to buy electricity, extended—to November 30, 1992—the date by which either party can exit from the contract. The Quebec government has delayed the beginning of construction on the project by one year, to the fall of 1992.

As well, a Canadian federal court justice has ruled that the government of Canada must honour its 1975 agreement with the Quebec Cree. That agreement guarantees

complete studies of the environmental and social impacts of the project. The Cree are hopeful that the studies will show that the project is not feasible.



Carl Fontaine

Artist Carl Fontaine has been awarded 1st Place in the 1991 Peace Hills Trust Annual Native Art Contest.

Carl's art has long been appreciated and enjoyed by readers of *Alberta Native News*, and it is heart-warming to see his talent recognized and rewarded. Best of luck, Carl—And Congratulations!

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Northern Alberta Development Council now accepting nominations from your area

Nominations are now being accepted to replace the retiring members of the Northern Alberta Development Council.

Nominations can be submitted by citizens' groups, organizations, or communities. The term of service is expected to begin April 1, 1992 for one, two or three years.

With your nomination, include a resume noting the candidate's community involvement, interests and commitment to northern Alberta. Any qualifications which would merit the nominee's appointment to the Council, should also be included. All nominees should have agreed to let their names stand.

The Northern Alberta Development Council is a body of eight representatives from the general public and two elected MLAs. The Council meets regularly to advise the government on matters relating to the development of northern Alberta.

Send nominations to:
Chairman, Northern Alberta Development Council
Bag 900-14, Peace River, Alberta T8S 1T4

Deadline for nominations: December 16, 1991.



URBAN ABORIGINAL ADVISORY COMMITTEE FORMED

by Brian Savage

Edmonton mayor Jan Reimer has announced the City of Champion's Aboriginal Advisory Committee. Comprised of representatives from the Indian Association of Alberta and the Metis Nation of Alberta, the committee will be chaired by the mayor and will report to city council on such issues as health, housing and employment as they impact on the Native population living in the city.

"If we want a caring, healthy city," declared Reimer, "we have to deal with the Aboriginal people here."

In an interview with *Alberta Native News*, Doris Ronnenberg, head of the Native Council of Canada which represents non-treaty Indians, discussed the lack of representation of her group on Mayor Reimer's committee.

"I wasn't crying any tears when Mayor Reimer left us out," declared Ronnenberg. "We were invited at the time in the summer, and when they started up again they neglected to invite us when they moved on to their structure."

Ronnenberg felt the committee had serious problems to face before becoming viable. "I don't



The committee took three years to be formed since it was first put forward to city council and will receive \$15,000 per year from the mayor's office.

Participants from the Indian Association include Sylvia Arcand, Larry Hiller and Richard Davis, while members of the Metis Nation participating are Lyle Donald, Stan Plante and Shawna Cunningham. The eighth person, Laurent Roy, committee coordinator, called on Natives to participate with the committee to make sure the Native voice is heard and called the new group "a positive type of exercise."

It is estimated that there are 30,000 people of Native ancestry living in the city of Edmonton, one-third are believed to be treaty Indians and the rest are non-status Indians, Metis and Inuit.

like those committees. Calgary has one and it's good for public relations but I don't really see it as being effective because what happens is a funnel and cork effect. If you have an inexperienced committee it can be duped, and it's not elected — why do Aboriginal people not have direct access to city hall, why do they have to go through the committee — it's just another layer of bureaucracy."

Ronnenberg feels that there are enough Aboriginal people living in the city to have their own elected alderman to represent their concerns. That way, the person will be "accountable." The Native leader feels it is inevitable that the committee will run into these ideas from other Aboriginal people. If the committee "is prepared to listen to people and restructure," observed Ronnenberg, it may yet be a positive initiative.

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NEWS BRIEFS

Racial Problems Noted at Indian Affairs

A study report has identified some racially-based problems within the federal Indian Affairs department. The report was prepared by two outside consulting groups, the Coopers and Lybrand Consulting Group, and Consulting and Audit Canada.

The Canadian Press reports that the study, which was based on group discussions and individual interviews with Indian Affairs workers, says that some managers are insensitive to Native culture, that some staff believe Natives are not loyal or trustworthy, and that "Because aboriginal employees often do not fit the traditional bureaucratic management model, they perceive they are denied opportunities for advancement."

Senior managers in Indian Affairs are to put together an action plan for addressing the problems. The study puts forth 35 recommendations for reducing discrimination, including training for all employees in cross-cultural awareness. Of the 4,169 people employed by Indian Affairs, 839—or about 20 percent—are Native.

Nepoose Report to be Submitted

Justice William Sinclair, who has been heading the inquiry into the case of Willie Nepoose, will submit his report to the Alberta Court of Appeal on November 20th.

Nepoose, a Cree Indian from Hobbema, was convicted in 1987 for the murder of Marie Rose Desjarlais, and has been imprisoned at the Saskatchewan Penitentiary in Prince Albert for four years. Nepoose has continued to maintain that he is innocent.

The Alberta Court of Appeal can overturn the murder conviction, uphold it, or order a new trial.

Dividing the NWT Could Cost Up to \$185 Million Per Year

The dividing of the Northwest Territories to create Nunavut, a self-governing Inuit territory in the eastern part of the Arctic, could cost as much as \$185-million more per year than the current system, a study reports. The cost of division would include such things as a new legislative assembly, and would depend upon where the capital of the new territory is located.

The *Edmonton Journal* indicates that figure in the report could change, as consultants do not include costs associated with transfer of powers from the federal government to the new territorial governments, or the financial implications of pending land-claim settlements for the Inuit, or the Dene-Metis of the Western Arctic. The territorial government has held that the federal government should be responsible for all costs associated with division, an issue that is still under negotiation.

The report was prepared by the Edmonton consulting firm of Coopers and Lybrand.

"Black Robe" Nominated for Ten Genie Awards

The movie *Black Robe*, about a Jesuit missionary among Natives in New France in the 1600s, has taken 10 nominations in the 1991 Genie Awards for Canadian film-making.

The film, a Canadian and Australian co-production is up for the following awards: best picture, best director (Bruce Beresford), best supporting actress (Sandrine Holt of Toronto, who plays a young Algonquin woman), best supporting actor (August Schellenberg, who plays the father to Holt's character), screenplay, cinematography, art direction, editing, music score, and costumes.



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Legend

HOW THE MUSKRAT GOT ITS TAIL

Collected and Illustrated by James Ratt. Told by Percy McKenzie

It was evening. Wesuhkechahk had just removed a caldron full of delicious soup from the fire. But the soup did not cool fast enough, at least not for Wesuhkechahk. He had been too busy all day to stop for a midday meal. Now he was dead tired and hungry. The soup was still too hot when he noticed a muskrat swimming a few metres from the shore.



Sometimes the muskrat swam on the surface of the lake, sometimes diving and disappearing further away.

"Hey! Little sister! Come here quick! Listen, Little sister!" said Wesuhkechahk.

The muskrat obeyed and hobbled along, threading its way through the grass.



"What is it, big brother?" she asked.
 "Will you do me a favour? My soup is too hot and I am dying of hunger. Will you plunge it into the cold water of the lake for me?"
 "Gladly!" she answered.



Wesuhkechahk emptied the soup into a moosehide vessel which he tied with a cord. The muskrat plunged under the water bearing the precious burden. However, just at the moment when the vessel was going to disappear under the water, the cord gave way and the animal's tail received a shower of boiling soup. The vessel disappeared and the soup mixed with the waters of the lake.



In an angry rage, Wesuhkechahk stormed and fumed. Wuchusk, the muskrat, came out of the water with a scalded tail! Wesuhkechahk saw that all the hair was gone from its tip. He made a vow that no hair would ever grow or cover the tail of a muskrat from one generation to the next. To this day, Wuchusk has a naked tail!

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New Chief Faces Crisis

by Ron Thompson

Tony Mercredi is facing an environmental and ecological crisis as the newly elected Chief of the Athabasca Chipewyan Indian Band in Fort Chipewyan. His people are angry and frustrated about the ongoing pollution of Lake Athabasca caused by pulp mills and other industrial developments in northern Alberta.

Mercredi and other leaders from

Fort Chipewyan are united in their resolve to achieve a clean and healthy environment for their people.

Prior to being elected

Chief on October 9,

Mercredi acted as the

community spokes-

person at a water

quality conference

hosted by Fort

Chipewyan on

September 19

and 20. Says

Mercredi, "The

conference came

about because of

the will of the

people in the re-

gion and the

need to get to the

bottom of the

problem before it

was too late."

Environmental

impact studies in

the region have

been carried out by

various bodies includ-

ing government and in-

dustry. "They told us

everything was going to

be okay," says Mercredi.

But he cites the WAC Ben-

nett dam as just one example of

development gone seriously wrong

in the area. "The government knew, or

ought to have known, what would happen."

Mercredi's concerns are justified as the water

in the area and the traditional lifestyle of the

people are slowly being poisoned. "Oil com-

panies and pulp mills are having a direct affect on

us. The country around here is among some of the most virgin territory left in Canada but we can't even drink the water." Residents of Fort Chipewyan were forced to boil their drinking water for six weeks this summer.

In addition, fishing, trapping and hunting which have been the backbone of existence for people in the area for hundreds of years is being seriously eroded. "Now we're saying enough is enough, we're not radical people, just sensible. Industry has turned a deaf ear to our concerns for too long and it has to stop."

In order to turn back the growing tide of environmental damage in the area, Mercredi says the community is presently developing a comprehensive strategy. The first step is to create a greater awareness of the situation among all of the people involved, including communities along the Mackenzie Rivers in the NWT. "Governments at the municipal, provincial and federal levels have to understand the situation."

Once this has been done, "we have to develop working groups with representatives from the various interest groups. Then we have to look at our options."

Then and only then will the community be in a position to develop and implement a specific plan of action.

As the Chief, Mercredi says his main priority at this time is the health and welfare of his Band which is located on the shores of Lake Athabasca.

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ECOLOGY BRIEFS

Environment Council Dismissals

Four employees of the Environment Council of Alberta (ECA) were recently dismissed, as a result of reorganization of the government agency. The ECA's chief executive officer told the *Edmonton Journal* that the employees' skills no longer fit the organization. The employees will be replaced.

Critics have said that the reorganization will reduce the effectiveness of the ECA, and result in the loss of a source of impartial advice to the Alberta government. (For example, the ECA had recommended that the controversial Oldman River Dam, nearing completion near Lethbridge, not be built.)

Another major change to the ECA occurred last spring, when public advisory committees, which provided an important source of public input, were eliminated. The ECA's CEO has said the council will talk more directly to the public, and will announce how the committees will be replaced.

Surplus Land to Be Sold Around Oldman Dam Project

The Alberta government is selling approximately 2,500 hectares of surplus land from around the Oldman Dam project, located about 80 kilometres southwest of Lethbridge. The government is selling, through public tender, 37 tracts of land that range in size from 18 hectares to 157 hectares.

The government ended up with a total surplus of about 3,560 hectares of land, but about 1,100 hectares of that has already been publicly sold.

The \$353-million Oldman Dam is now nearing completion, and will flood about 2,400 hectares of land. The dam has been strongly opposed by a number of Native and environmental groups, on the basis that it will flood land that is sacred to the Peigan Indians, and will destroy important fish and wildlife habitat.

Court Told That Wildlife Not Necessary in Commercial Forests

A retired director of Alberta's forest research branch stated in court last month that wildlife is not needed in forests that are managed solely for the amount of timber or pulp they will produce, the *Edmonton Journal* reports.

The retired director was testifying on behalf of the Alberta government, during a two-week hearing held last month. The Alberta Wilderness Association, the Peace River Environmental Society, and the Sierra Club of Western Canada challenged the Forest Management Agreement between the provincial government and Daishowa Canada. The environmentalists said that the agreement is not able to produce a "perpetual sustained yield" of timber.

Daishowa Canada operates a \$550-million bleached kraft pulp mill near the town of Peace River, in northern Alberta.

Action Needed to Save Black Bears

The North American black bear has been added to Environment Canada's list which regulates trade in endangered species. For several years, poachers have been illegally killing wild bears, and selling the gall bladders, teeth, and claws, often for export to the Orient.

NATO to Scrap 80 Percent of Atomic Arsenal

Countries belonging to the Northern Atlantic Treaty Organization recently agreed to cut atomic arsenal in Europe by 80 per cent. After the cuts, NATO will have approximately 700 nuclear aircraft bombs remaining in Europe. By contrast, during the late 1960s, NATO had about 7,000 nuclear warheads on the continent.

It is expected that the reductions will take approximately three years to complete.

The weapons are located in Germany, Belgium, Britain, Greece, Italy, the Netherlands, and Turkey.

NATO countries agreed to the arsenal cuts following the collapsing of the Warsaw Pact, and the massive internal problems experienced by the USSR following the failed August coup in that country.



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by Dale Stelter

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At one time, tropical rainforests covered 14 percent of the Earth's land surface. Now, however, those forests cover half of that original area, due to the drive by mainstream societies for economic and industrial "development". Most of the destruction has occurred within the last 50 years.

The most recent estimates indicate that 17 million hectares of rainforest are being destroyed each year, and according to the Friends of the Earth environmental organization, experts are no longer able to estimate how much area is seriously degraded on an annual basis.

This rampant destruction of the world's rainforests has devastating human and environmental consequences. As the forests disappear, vast numbers of indigenous peoples around the world are losing their homes, and sources of food, water, medicine, and livelihood. Entire cultures are being destroyed, and the existence of many others is threatened. For example, it was estimated last year that in the Amazon alone, approximately 220,000 people, in 170 tribes, were threatened.

At the same time, entire species of plants and animals are being wiped out of existence, on — according to some estimates — an hourly basis. The biological diversity found in rainforests is virtually beyond imagination, and it has been estimated that those rainforests provide habitat for approximately half of the world's plant and animal species (some estimates put the figure as high as 80 percent).

Many of those rainforest species have developed very specialized ecological requirements, depending on specific levels of food, water, nutrients, light, humidity, and temperature. As a result, even a small area of forest may contain species that cannot exist elsewhere.

When an area of forest is destroyed, the species found there may disappear forever. Even if that area is not entirely deforested, conditions may change sufficiently that the ecological balance is disrupted, and extinctions can still result.

Tropical rainforests also fulfill a significant role in the world's water cycles, and as a climate controller. The forests absorb moisture that falls as rain, and then slowly release the moisture back into the atmosphere. For example, at least one half of the rain that falls in the Amazon basin has been recycled from the rainforests.

At the same time, tropical rainforests remove large quantities of carbon dioxide (CO₂) from the atmosphere, and store it as carbon. However, as the rainforests are cleared and burned, massive amounts of carbon — as CO₂ — are released back into the atmosphere. In this way, rainforest destruction has been identified as a



significant contributing factor to global warming. Moreover, once the trees are removed, they are no longer available to absorb CO₂, the main greenhouse gas, out of the atmosphere.

There are a number of factors contributing to the destruction of the world's rainforests. One of these is logging, as tropical hardwoods are major export items for many countries. Another factor is the clearing of rainforests for farming. However, once the forests are cleared, the soil, which is quite shallow, is no longer fertilized by fallen organic material and becomes barren. The cleared forests can then only be cultivated for, on average, two or three years.

In a similar vein, rainforests are being cleared to provide land for cattle ranching, which provides inexpensive beef for some developed countries.

Industrial projects, which are seen by developing nations as a way to pay back enormous foreign debts, are another agent of rainforest destruction. Examples of such projects include mining, and hydroelectric dams which flood vast areas of land and displace indigenous peoples.

Meanwhile, many of the developed nations are helping to fund these projects. As well, developed nations are buying the raw materials, or finished products, that accrue from exploitation of the rainforests. For example, in 1987, Canada imported tropical timber worth \$96 million.

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ENDANGERED SPECIES



Some Species That Have Disappeared From Canada

by Dale Stelter

Since the coming of the Europeans to Canada, species upon species of wildlife have been pushed to the brink of extinction. Many of those species have, tragically, been sent over that brink and disappeared from the landscape forever. Other species have become extirpated in Canada, meaning that they no longer exist in this country, but can be found elsewhere.

One of the first species to become extinct was the great auk, a flightless bird found in the North Atlantic. In fact, Funk Island, off the coast of Newfoundland, was once home to the largest colony of great auks in the world. Relentless pressures upon great auks for meat, feathers, eggs, and even for use as cod bait, drove the species into extinction by 1844.

The Labrador duck was once found from southern Labrador to Chesapeake Bay, between Maryland and Virginia, but was a highly specialized bird and never attained large numbers at any time. As a result of indiscriminate feather hunting and egg, the last Canadian sighting of the Labrador duck occurred in 1874, and the species vanished entirely later that same year.

Last year, the greater prairie chicken became extirpated in Canada. The species was once found as far east as southwestern Ontario, and was common in the Canadian prairies. Pressures from habitat destruction, and sport and



market hunting, caused the species to disappear from most of this range, although a resident breeding population persisted in southern Manitoba and Saskatchewan. Now even those birds are gone.

One of the most persecuted animals in Canada and North America has been the wolf. The Newfoundland wolf was once found throughout that Atlantic province, but was not abundant. As European settlement

spread, the wolves were deemed a threat to livestock, and were persecuted, and the species disappeared forever in 1911. The scientific name given to the Newfoundland wolf was *Canis lupus boethicus*, which points to its association with the Beothuk Indians of Newfoundland, who were also systematically persecuted by the white man until they were wiped out.

The Great Plains wolf once inhabited the plains of southern Alberta, Saskatchewan, and Manitoba, on down to Texas. This species used to roam in association with the bison, but as the Europeans decimated the bison populations, the wolves lost their source of food, and also began turning to livestock for prey. Consequently, ranchers and farmers launched massive hunting, poisoning, and trapping programs against the wolves, with the result that the species was extinct by 1930.

The Cascade Mountains Brown Wolf was once found in southern British Columbia, and in the

Cascade Mountain region of the state of Washington. However, relentless and inexorable pressures from humans pushed this wolf back into southwestern British Columbia, and then continued until the last member of the species died in about 1950.



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ENVIRONMENTAL DIGEST

Report Says \$1,288 Billion, Over Ten Years, Needed to Save Earth

A major report released by the United Nations states that ensuring the long-term survival of the earth requires an expenditure of \$1,288 billion over the next ten years. The report indicates that much of the money could be obtained by reducing world military expenditures, which now stand at \$900 billion per year.

According to the Canadian Press, the UN report puts forth 132 measures, including writing off the official debt of poor countries so they can deal with environmental problems, reduction of energy usage, and the changing of personal attitudes. The report issues a call for an international alliance for co-ordinating actions in every country.

The UN report also proposes a "Universal Declaration and Covenant on Sustainability", committing countries to a number of basic principles such as minimizing non-renewable resource depletion, and stimulating economic growth for poor countries and reducing resource consumption in rich countries.

The report was put out by the United Nations Environment Program, the World Wide Fund for Nature, and the World Conservation Union. Canadian scientists were among those providing input.

Statistics Canada Releases Mixed Report on Environment

Statistics Canada recently released a wide-ranging report on environmental matters in Canada. The report indicates that although spending on environmental activities by all levels of government totalled \$6.5 billion in 1989-90, less than five per cent of that money — or \$261.1 million — was used for pollution control.

In fact, garbage collection used up nearly three times more money, \$714.5 million, than was allotted to pollution control. \$1.8 billion went to water purification and supply, and \$1.2 billion to sewage treatment.

The StatsCan report contained information and data on a wide variety of issues. For example, of Canadian households with babies, 60.7 per cent utilize disposable diapers. As well, Canadian forests are being logged at the rate of more than one million hectares each year.

Large Carnivore Populations Threatened by New Resort

The Canadian Parks and Wilderness Society (CPAWS) has stated that a large four-season resort, planned for the Canmore area west of Calgary, will devastate certain large carnivores in the area. A CPAWS representative, commenting on a draft environmental impact assessment report, said that local populations of wolves, cougars, black and grizzly bears, and wolverines will be affected.

According to the *Edmonton Journal*, the resort would be located on 1,024 hectares of land, and would include four 18-hole golf courses, 610,000 square feet of commercial space, 5,800 accommodation units, and 2,275 hotel rooms. If the project goes ahead, completion would be targeted for 1995.

Ozone Reduced by 4% During the 1980s

The chairman of the European Fluorocarbon Technical Committee recently stated that the earth's ozone layer was depleted by 4 per cent during the 1980s. That compares with a 2 per cent depletion during the 1970s.

The ozone layer, located between 15 and 35 kilometres above the earth's surface, screens out ultraviolet radiation in the sun's rays.

Did You Know?

- Mexico City has unsafe air on 336 days in the year. The Mexican Ecological Movement operates 25 oxygen booths in Mexico City.
- In Canada, 91 natural regions have been affected to where establishment of a protected wilderness area of 50,000 hectares, an international standard, is no longer possible.
- The Friends of the Earth organization has stated that with existing technology, fuel economy in cars could be improved by 65 per cent.



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EDUCATION

Bilingual/Bicultural Education

From Vision to Reality by Brenda Firman

This is the second in a series of articles promoting bilingual/bicultural education for Native communities. While the specifics are based on isolated Northern Ontario communities, generalizations can hopefully be made to any community interested in this endeavour.

When considering the options for developing Bilingual/Bicultural education it is important to distinguish between students for whom the Native language is their first language and students who speak (or wish to develop) the Native language as a second language.

There has been a marked increase in the level of support for Native languages — particularly from the provincial governments. However, this support is almost exclusively for programs and materials which deal with the Native language as a second language. Such programs are not suitable for Native first language speakers. This article will consider Bilingual/Bicultural programming for communities which maintain their Native language as their first language.

The most easily recognizable element of Bilingual/Bicultural education for these communities is that the Native language is used as the language of instruction. That is, all teaching is done using the Native language. In the early years, English is heard in the classroom during those short periods when English is taught as a second language (E.S.L.). Later, as the students become more proficient, English may also be used as a language of instruction for part of the time. By Grade Eight, it is possible for the students to understand instruction in any subject, given in either the Native language or English.

Using a "bilingual" approach does not mean to simply allow more translation of the English instruction so the students can understand better. Rather it means to accept the Native language as a legitimate language in education in its own right. Students are taught in their own language. They are not simply translated to.

The language arts program is also in the

Native language. Students learn about reading and writing first in their language of speaking. In Northern Ontario, students would normally learn to read and write in Syllabics. Later, when they have mastered a large English vocabulary through E.S.L. lessons, students will transfer these skills to the English language and learn to read and write in English. The English lessons do not displace the Native language arts lessons. In the higher grades, students receive reading and writing instruction in both languages. By Grade Eight, students should be able to read and write equally well in both their own language and the English language.

Students develop reading skills far more quickly and easily with an oral language knowledge to support them. Kindergarten students in one community quickly demonstrated an ability to work independently at a task requiring them to illustrate syllabics words by finding the matching word from a large group of thirty-six illustrated syllabics word cards. Such a task in English would prove difficult even for Grade One E.S.L. students.

The decisions which each community will need to make are how early to introduce E.S.L. lessons and how much time each grade level should use English as a language of instruction. Never fear that the students will not learn English. Even with the Native language being used at school and spoken at home, English abounds in the child's environment — particularly his "electronic" environment. Another community which used their Native language as a language of instruction in Kindergarten, without any E.S.L. lessons, found the children to be surprisingly well spoken in English by the end of the year. With the increased competence and confidence gained by using their own language,

Continued on Page 18

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
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As of September 19, 1991 preliminary student enrollment at Alberta Vocational College — Lesser Slave Lake is up 20% with 893 students enrolled in College programs compared to 747 at this time last year. This follows a 12% increase in the 1990 academic year.

The 20% increase for this academic year can be attributed to an increase in the overall number of students attending the College's various campuses and new programs that were not available last September or were offered later during the winter term.

The Grouard Campus currently has 317 students enrolled in 18 academic and career training programs. New programs at the Grouard Campus this fall include the Early Childhood Development program brokered from Grande Prairie Regional College, the Emergency Medical Technician program and the Sunrise University Transfer program.

The pre-employment trades programs, welding, cooking, motor mechanics and carpentry, are also being offered this September. These programs have contributed to the September enrollment increase as they were offered only in the winter session last year.

The new Slave Lake Campus has attracted an increase in student enrollment with 206 students in 8 academic and career training programs. The new facility has provided an enhanced learning environment for students with such amenities as a day care centre, cafeteria, gymnasium and aquatic centre.

Most of the College's 18 community campuses have also seen an increase in student enrollment. There are currently 370 students enrolled in academic and career training programs in the community campuses.

The increased enrollment comes at a time when student financial support has been cut back. The Alberta Vocational Training (AVT) allowances, administered by the Department of

Career Development and Employment, have been reduced considerably. These grants were a main source of financial support for students attending the College.

"The drop in AVT funding forces students to find alternative sources of funding, like student

loans from the Students Finance Board," says Bert Seinen, Senior Director of Student Services. "We are finding that our students are very committed and dedicated to their education, and are finding other ways to finance their education."

Bilingual Bicultural

these children easily "picked up" the English they heard around them.

Establishing "bicultural" programming is a more complex issue. As with language, the child should meet and increase his knowledge of his own culture as he begins school; gradually also learning about "English-as-a-second" as he progresses through the grades. By Grade Eight, the student should be not only confident in and knowledgeable about his own Native culture (as a living, evolving culture) but also familiar enough with non-Native culture and practices that he is able to manage comfortably in either culture.

Many current approaches to making curriculum more "culturally relevant" are well intentioned, but largely superficial. For example, a Native primary student, instead of studying about the "zebra", may learn about a local animal such as the "moose". However, the way in which he learns, and the things that are considered important about the animal are still established by the norms of the non-Native culture. The knowledge and understanding of "moose" which a community elder possesses may be much different from what the school currently teaches children about "moose".

Educational practices have tended to establish the "Indian" culture as something that existed in the past and the "white" culture as representative of the world of today and the future. Native language instructors have been

Continued from Page 17

taught that the "proper" content to be used in Native language instruction involves "traditional" things such as hunting, trapping, and how things used to be. Other elements of today's Native students' daily life such as electricity, travel, spaceships, etc. — are seldom considered as suitable content for Native language lessons.

Establishing bicultural curriculum is a long-term process. It requires that community members reflect not only on their traditions of the past, but also on their current lifestyle and on how they would wish their children to be living in the future. It is essential that culture be examined holistically. Culture study should not only validate traditional aspects of a culture, but should also incorporate contemporary components of that same culture. Contemporary perspectives of the culture can have important bearings upon self-concept and identity. Children who have been exposed only to traditional culture may develop the impression that this is how Indian people are, and, if unable to meet these criteria, identity conflicts may arise.

Communities and individuals will need to consider their own definition of being "Indian", as well as definitions of Indianness and Indian life by both representatives from the Indian and the non-Indian communities. Most importantly, Indian culture must be presented not as a static entity, but as a dynamic process. A bicultural program should enable the student to say proudly not only "This is who we were," but also "This is how we are now."

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RESOURCE BOOKS PRESERVE DENE TRADITIONS

THE SAHTUOTINE LONG AGO

Dene Resource Book One: Hunting and Gathering

Dene Resource Book Two: Camp Life
Department of Education, Government of the Northwest Territories; 1991.

Authors: Jane Modeste Vandermeer, Mitsu Oishi, Fbbie Tatti

Review by Ryan Edwards

Like Aboriginal people across Canada, the Dene people have been faced with the task of how to ensure that their children continue to learn their own Native values and beliefs, yet also prepare those children for participation in the wider society.

To address this issue, a number of educators turned to Dene elders, who recognized that for the Dene to survive, the traditional ways of understanding must be broadened to accommodate new ways of thinking and doing things. However, the elders said, the Dene also have an inherent right to survival as a distinct people.

Thus, as is written in the forward to Book One, "Our children are descendants of a people with a rich and ancient history, and it is their right to carry this heritage forward with them into the future."

The elders also selected a number of concepts and issues to be put forward, and these are included in these two resource books, which are intended for use in grades 7, 8, and 9, and written in both Dene and English. The elders had significant input into the books, and there is also a special tribute in Book One to Joe Naedzo, whose words are used directly in many places.

At the beginning of Book One, it is pointed out that long ago, different tribes lived and hunted on the same lands around Great Bear Lake. These tribes sometimes hunted together, bringing them closer together, and they eventually became known as the Sahtuotine.

The first segments of Book One deals with the relationship of the Sahtuotine to the land, their origin, their spirituality, and also features a story about the first arrival of animals on earth.

The bulk of Book One deals with the hunting and gathering activities of the Sahtuotine, con-



centrating mainly upon caribou hunting, because "The Sahtuotine depended upon the caribou for many different things crucial to their survival". The book demonstrates, through highly readable text that is interspersed with many excellent

color illustrations, how the caribou provided such necessities as food, clothing, shelter, tools, weapons, and sewing utensils.

Another section deals with fishing, since fish were the "constant food source" of the Sahtuotine. Sections dealing with moose hunting, other game (such as muskox, lynx, rabbit, and birds), and plants are also included.

Book Two deals with the camp life of the Sahtuotine, their relationships with each other, and their beliefs and values. For example, it is stated that "Relationships of trust were the basis for Sahtuotine culture", and that "Sharing was just as important as trust among the Sahtuotine... Sharing kept the group intact and ensured its survival."

The roles of leaders, elders, and adults are described, as are the training of boys and girls. Other sections are devoted to travel — both overland and by water — the making of camps, and recreation and special occasions. In the last section, drumming and dancing are dealt with, and Joe Naedzo describes tea dances, and a number of games that the Sahtuotine played.

As is stated in the Conclusion to Book Two, the ways of the Sahtuotine were not unique to them, and "In one form or another, these practices and values were shared by all of the Dene."

As well, "The core of the beliefs and values of many Dene today comes from the traditional way of thinking.... Despite the conquering tools of science and mathematics, these traditions persist. They persist perhaps because they

worked so well in the past. Combined with new knowledge and skills, they will serve us well into the future."

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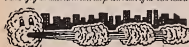
Competition closes November 29, 1991.

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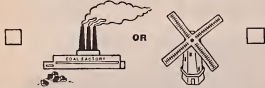
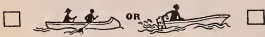
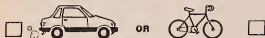
The Education Branch of Alberta Environment is distributing an activity book to help teach young children about taking care of Mother Earth. The activity book is one part of their Envirokids program. The activities are fun, challenging and thought-provoking for students in the elementary grades. Here are two of the activities provided in the book.

Alberta Native News would like to know what you do to help take care of Mother Earth. Send us your pictures, poems or letters for our next issue.



Clean Air

Place an X beside the pictures that can pollute the air. Colour the pictures of those things that do not pollute the air.



What causes air pollution in your home or school?

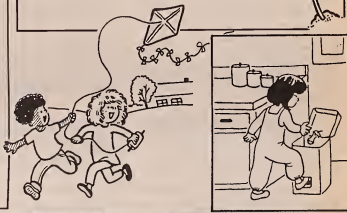
What can you do to help keep the air clean?

Envirokids Celebrate the Environment!

Do this search word puzzle to review some of the important words that you have learned. Remember that the environment is the "home we share" so we must all do our part to look after the environment.

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JOIN THE CIRCLE



Keeping the Circle Strong

Organizers of this year's National Addictions Awareness Week (NAAW) are gearing up for record breaking levels of participation in the NAAW/Join the Circle Campaign.

"The response so far this year has been fantastic," says NAAW Co-ordinator, Louise Mayo. "Last year approximately 300,000 people took part in activities, held by 879 community groups across Canada. This year more than 1000 groups have already sent in their Declarations of Intent to participate and are planning activities. We are looking forward to a very successful week."

The annual NAAW, which takes place this year November 17 - 23, has grown in leaps and bounds since it was first proclaimed by the Minister of Health and Welfare Canada in 1987.

"It seems to have struck a chord in communities," says Maggie Hodgson, Executive Director of the Nechi Institute on Alcohol and Drug Education which is co-ordinating the event for the third year. "NAAW is a time when people can join together to celebrate the joys of sobriety and good health."

The purpose of NAAW is to increase public awareness of alcohol and drug abuse and to encourage Native and non-Native communities to promote prevention in new and creative ways. In support of this,

Nechi Institute is sponsoring the fifth annual Community Involvement Contest to award cash prizes to the most imaginative NAAW community projects.

This year organizers are focusing NAAW promotion and prevention activities on youth and the Community Involvement Contest is supporting this youth focus.

"Many communities have already been making a genuine effort to get their young people involved but this year we're encouraging even greater youth participation," says Ms. Mayo. "Our children and youth are our future. They are the ones who will lead the way to a healthy, addictions-free future."

In Edmonton, the kick off event for the week is a "Walk Sober/Join the Circle Rally" promoting awareness of substance abuse and celebrating addictions-free lifestyles. It will take place on November 18, 1991.



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DRUG AWARENESS WEEK

Led by Native drummers and dancers, the Walk will commence at Churchill Square at 1:00 p.m. and will proceed west on 102A Avenue to 107 Street continuing south to the Legislature grounds.

At the Legislature's pools, participants will form a circle symbolizing life and community strength to celebrate success in the fight against addictions. The keynote address will be made by Grand Chief Ovide Mercredi, Assembly of First Nations, and Joline Bull, Alberta Female Native Athlete of the Year.

The Legislature Pedway will feature displays by various agencies, including the Alberta Alcohol and Drug Abuse Commission, Alberta Indian Health Care Commission, People Against Impaired Driving, Checkstop and the Nechi Institute/Poundmakers Lodge.

Organizers are expecting 2,000 people to take part in the Edmonton Event.

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Kapown is a Cree word which translates into "coming ashore." It is also the name of a place where people can get a new and better start in life. It signifies hope and understanding for all who enter there.

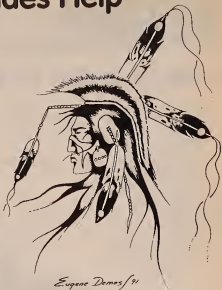
The Kapown Centre in Grouard has been in operation since 1984. The 30 bed residential facility offers a drug and alcohol treatment program which runs from a minimum of six weeks to a maximum of twelve. They mainly serve clients from the Lesser Slave Lake region, although people from farther areas often receive treatment there.

The centre uses a variety of methods to assist clients in obtaining sobriety, as well as a greater understanding of themselves and their problem. Kapown's treatment philosophy utilizes the total person approach which surrounds the disease concept of alcoholism and drug addiction.

During treatment, all aspects of the clients' life are addressed: mental, emotional, spiritual and physical, and through intensive daily programs, the clients learn more about themselves and the obstacles they face. The centre provides individual and group counselling, and specialized topics include nutrition, self-esteem, family issues, and relapse prevention, to name a few. Diane Halcrow, program coordinator at the centre, said she has noticed a growing trend in the clientele coming to the facility for help. The general population of patients is younger than it has been in the past.

"But, it's a positive sign," she explained. "That means the younger generation knows something is not right, and they are seeking help for their problem, rather than letting it continue." And while she can't generalize on whether the young people are more successful than the older ones at "staying clean," she finds that the younger people are more optimistic about their futures. "They know there are opportunities out there for them, and they are doing something about it," she said.

While the program's main objective is alcohol and drug treatment, they also place an emphasis on having the clients set goals for themselves to accomplish after they leave the centre, said Halcrow. "We emphasize the fact there are opportunities out there for them, and they can improve themselves," said Halcrow. "We encourage adult upgrading and education."



And while many succeed, there are those who do not, she said. "Much depends on what type of environment the client is returning to," she added. "If the support system isn't there, it can be very hard for that person to stay clean."

Many communities are now realizing the importance of having good support systems, said Halcrow, and are in the process of establishing effective systems which will help residents keep themselves occupied in clean activities.

While the clients come in with the same goals in mind, to obtain sobriety, they are all very different, Halcrow explained. "The people come in at all different stages of life," she said. "Some are young and will go after what they want in life, while others need a bit more of a push."

The centre does not yet have a formal follow-up system in place, so it's hard to determine if clients stay clean after they leave. Because there are changes taking place in Native communities, it is starting to become easier for the patients to leave the centre and continue with a positive lifestyle. But the biggest factor in a successful recovery depends on the client. "It depends on their motivation, Halcrow believes. With enough self discipline, a person can succeed."

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ELDER PROFILE: Eugene Steinhauer

by Ron Thompson

In this world, there are those who talk about changes and then there are those who try to effect those changes, that's the main difference between talkers and doers.

Eugene Steinhauer is one man who has tried to effect certain changes. Born in 1929, Steinhauer accumulated a lifetime of experiences and made major contributions to community development and social programs for First Nations in Alberta.

Among his many achievements Mr. Steinhauer served eight years as Chief of the Saddle Lake Band. He also played a vital role in the establishment of healing programs and policies for Native people striving to recover from alcoholism and drug abuse. As one of the first board members of NAADAP he helped shape the regional and national policy on alcohol and drug abuse.

In the mid-1970s he assisted various bands and Metis settlements to establish community substance abuse programs in cooperation with the provincial government. He coordinated the planning and construction of the Bonnyville and Metis Rehab Centre as well as the Kehewin education program. At that time the Bonnyville Centre was the first rehabilitation centre in the country which was directly managed and operated by Native people.

In the mid-1980s he worked with various bands as a consultant. For the Beaver Lake Chief and Council he planned and developed an alcohol and drug abuse treatment centre which turned out to be a resounding success.

One of his major accomplishments in 1986 was the completion of the Frog Lake Halfway House program and facility. According to Mr. Steinhauer that was the first facility built in a rural area designed to assist Native people achieve long-term recovery from alcohol and drug abuse.

In addition to his outstanding contributions and dedication in the area of addiction awareness, Mr. Steinhauer has had a significant impact on the political scene. His political savvy was forged in the early 1960s when he worked in the logging industry and became active in the International Woodworkers of America. Learning to protect the interest of the woodworkers against the force of government and industry gave him the tools he needed to dance in the political arena. The knowledge Mr. Steinhauer gained from that experience served as a springboard catapulting him into the chair of the central vice-president of the Indian Association of Alberta from 1968 to 1972. At the same time he was able to maintain his role as the Executive Director of the Alberta Native Communications Society (ANCS).

In addition to his involvement in the political arena and his work with community program development Mr. Steinhauer never forgot about his cultural background. In 1968 he was directly involved in the resurgence of the Native cultural and revolutionary movement which started at Kootenay Plains at Chief Robert Smallboy's Camp. That era of cultural and traditional experience set the stage for Mr. Steinhauer and other First Nation leaders to better understand and appreciate their identity as Aboriginal people. It also provided him with the spiritual guidance and encouragement to play a key role in spearheading a powerful political movement for Native rights.

Alberta Native News salutes Mr. Eugene Steinhauer who has contributed close to thirty years of commitment and dedicated service to the people of the First Nations of Alberta.





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NADC Public Forum

Peavine
7:30 p.m., Tuesday, November 19, 1991
Community Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Pearl Calahashen at High Prairie at 523-3171 or the Northern Development Branch in Peace River at 624-6274 for assistance.





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He Fought for Freedom

by Peter Cole



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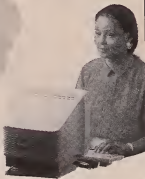
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He enlisted because there were no jobs. Because it was better than watching B.C. farms blow away into Alberta then Saskatchewan then Manitoba and then everything ending up in the Hudson Bay. At least you eat steady.

In Marseilles, the people hated the American soldiers more than the German ones. The Yanks were rude and pushy. Not that the Germans weren't. It's just—well, you expect more from your allies than from your enemies.

On Saturday morning, they'd post the names of people coming back from concentration camps and of soldiers from the community who had died recently. The market was always thronged with people crying or laughing or both. Sometimes they didn't want the locals back—sometimes people found new partners. At the train station you could see the casualties. The ones from Bergen-Belsen were often worse off than those from the Russian Front. A lot of the damage was internal. Not reversible.

Back home, the economy was booming. Veteran benefits. Free post-secondary. Free? You mean blood isn't a kind of payment? Psychological terror isn't part of the social barter system? He was discouraged from going to University. From studying Medicine or Law. Because he was Native. What's the use of being a professional if you're not allowed to vote? If you can't choose your masters? Go to technical school! Or somewhere.

So after five years in the navy, he apprenticed as an electrician. He had to fight Veterans Affairs every step of the way. He wasn't a person. Sure, he had fought for his country. For his life. But he was taking education away from white people. Post-war immigrants. Refugees.

He finished his training and couldn't find a job so he joined the Merchant Marines. Stayed on there for a few years. Came back and got married. His wife wouldn't live on the reserve. She was white. So they moved around. Had some kids. Eventually Native people got the vote. He voted and the government that got in tried to assimilate Native people, lose them in the tide of whites. He fought. They reprimanded him. Would have jailed him but he had too many medals. Too many articles written about him. They just gently threatened him. You want Veteran's benefits or do you want justice? Choose.

On Remembrance Day, people looked at him funny. "Why's that Indian dressed up like that, Dad." "Don't know, son. Maybe he shops at army surplus."

Jaw set, eyes forward, back straight, forward march. He thought about the War, about people dying. About the guys talking in the trenches, around the fires. About whose war is this anyway? Lots of talk of freedom back then. About right and wrong. About democracy. He looked up at the red maple leaf and heard himself singing. "O Canada..."

Back at the Legion, he talked with friends about all kinds of things. Then the subject of freedom came up. "What do you mean when you talk about freedom? Freedom to do something or to not have people do things to you?" People didn't like that kind of talk. They like to keep things simple. Dictionary definitions. Government denotations.

He valued freedom like everyone else. He was proud for having fought for his own idea of what freedom was. He wasn't proud because he knew he was right, but because he knew that he had to choose a way of thinking, a way of acting and feeling. Even if no-one else agreed with him. Even if people called him crazy. Or communist. Or red.

That wasn't his last Remembrance Day. He lived another ten years. But

Continued on Page 27

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ECONOMIC DEVELOPMENT



Lake Within a Lake

by Ron Thompson

If members of the Horse Lake Band get their way, Horse Lake will have an outstanding feature in that it will contain a lake within a lake. What's more, the lake within a lake will be shaped in the image of a horse's head built out of clay, and aerial observers passing over will take note of this community 60 km northwest of Grande Prairie.

It'll become an easy answer in geography tests as it will be as recognizable as Italy's boot shape.

The "Lake within a Lake" idea is shifting from concept to creation and plans are underway to get the project started this winter.

The concept of building a lake within a lake was suggested by Horse Head Band Chief Robert Horseman.

Chief Engineer for the project, Doc Coker said in the late 1940s a portion of Horse Head Lake

was dammed for the water fowl. But over the years silt gradually built up and band administrators decided to rectify the situation.

Hence Chief Horseman's suggestion. When completed the surface of the new lake will span 42 to 53 acres. Organic material will be saved and stockpiled as work on the lake progresses.

As well, there will be a recreation area complete with facilities for miniature golf, horse trails, go-karts and screened observation points of interest.

Once the project is completed the lake will be stocked with fish and fishing should be excellent. No motorized boats will be permitted on the lake.

Wild rice will be planted on a ledge extending from the bottom of the dike, to encourage waterfowl to live and nest. Of course no hunting will be allowed.

While Coker is pleased with the progress so far he added everything was being done "without any help from the surrounding communities."

Coker doesn't foresee any problems with the project. "I think it will go just great."

He added the Ducks Unlimited people looked at the plans and loved the concept.

Band Manager Tom Adams said he couldn't put an exact figure on the project, but estimated it could cost as much as \$3 million.

"Right now we're putting the project out to tenders and we've put in applications to the Northern Alberta Development Agreement, Parks, Recreation and Wildlife Foundation and the County of Grande Prairie."

So far money for the two-year project is scarce, but organizers are confident enough money will be raised to see it through to completion.

Fort Franklin Dene Band Successful Bidders

The Fort Franklin Dene Band has successfully bid to buy Branson's Fishing Lodge located on Great Bear Lake.

Chief Raymond Taniton says this prime fishing and tourist camp represents a golden economic opportunity to combine their business acumen with their natural fishing and guiding skills.

"This lodge offers an ideal setting for the traveller who has a good taste for northern adventure," Taniton said. "It's located on the shores of the world's eighth largest lake. It's also one of the deepest and is renowned for its trophy-size lake trout."

The Fort Franklin Dene Band plans to seek operation financing through the Canadian Aboriginal Economic Development Strategy (CAEDS) and the new NWT Business Credit Corporation (BCC). If successful, the band will join in a co-partnership agreement with the NWT Metis Development Corporation and Plummers Lodge, two private northern companies which already have an excellent track record in the tourism industry. The three-party consortium will subsequently own four of the five lodges on Great Bear Lake.

"We're very excited to be investing in such a prime business venture with these two private businesses," said Taniton. "We really have to thank the Department of Economic Development and Tourism for providing us with the expertise and assistance in putting this deal together."

The original owners of Branson's Lodge suffered bankruptcy last year and went into receivership.

ALBERTA COMMERCIAL VEHICLE INSPECTION PROGRAM

Setting a new standard for highway safety.

Beginning January 1, 1992, Alberta will set a new standard for highway safety with the introduction of a new commercial vehicle inspection program.

All large commercial vehicles will be required to undergo a formal safety inspection at least once a year at a licensed facility. These regular inspections will ensure that all commercial trucks, trailers and buses meet established safety requirements for vehicles governed under the National Safety Code.

Presently, Alberta's highways are considered to be among the safest in Canada. This new program will help maintain and improve that high standard.

How it affects Commercial Carriers.

This new program will ensure a more uniform level of commercial vehicle fitness, raising the safety standards of the entire industry.

Vehicle inspection facilities will be available in towns and cities across the province. The program will be easy to adopt and convenient for all truckers and carrier companies involved.

How it affects Heavy Duty Mechanics.

In order to implement this new program, a number of individual mechanics and private garages throughout the province will be licensed to carry out vehicle inspections. For licence application information, interested mechanics are invited to phone the toll-free number listed below.

To find out more.

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In Honour of Jenny Margetts

By Lorraine Courtrille, Vice President, Women of the Metis Nation

Women commemorate Person's Day October 18, 1929 as the day women were declared persons under the law and were granted the right to be appointed to the Senate. Aboriginal women have one of their own women to honour and commemorate on October 18th. It was so

have as yet failed to give her the honour she deserves.

For those of us who were fortunate enough to have known or worked with Jenny we feel very blessed because she taught us how to be strong and caring Aboriginal woman. Jenny not only leaves behind her husband Gordon, and her children, Tim, Kevin and Karen, but as a foster parent she leaves a list of many other children too numerous to mention for whom she showed true love and care. As well, I believe, she leaves an endless list of friends in both the Aboriginal and non-Aboriginal community.

Jenny did not view Aboriginal women as Metis, Indian or Inuit, brown or white. Instead she saw all women as sisters. She dedicated many hours and years to the oppressed because she knew it was only the grace of God that protected her from being one of the many abused women she encountered.

Jenny encouraged younger women, like myself, to do what she believed we were capable of. She left a part of herself in all of us to continue to be the voice for the oppressed Aboriginal women, who have never fully gained the rights, Jenny believed all women are entitled to. For Aboriginal women this meant, not only the right to claim one's Indian status, but also to have their basic needs met and to feel safe and protected in their own land.

Although I may no longer be able to hear your voice when I seek your wise words of guidance



appropriate that my belated friend and mentor, Jenny Margetts leave this earthly world on the same day that the Person's case is commemorated. Henrietta Edwards, Nellie McClug, Louise McKinney, Emily Murphy and Irene Parib, referred to as the "Famous Five", are infamous for their arduous struggle to have women declared as "persons". Although, less publicized, but equally important Jenny Margetts, as president of 'Indian Rights for Indian Women', was one of the Indian women who took part in another arduous struggle, the recognition of Indian women's rights. She will be remembered on this date because on October 18, 1991 Jenny Margetts passed away.

Jenny is one of the early pioneers of the struggle Indian women endured to gain, what for Jenny was only a small portion of their rights. This came in the form of Bill C-31 in 1985. It was about the same time I came to know Jenny and of her work with people. Little is written about Jenny in literature. Jenny was always so busy with her many contributions to her family, her friends, education, work and her community. We

and encouragement, I know you are just a prayer away. As Aboriginal women continue the struggle for equality you will be with us always.

You will be missed my beloved friend and teacher, but never forgotten.

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GLOBAL WARMING

Continued from Page 12

The predicted effects of global warming include the melting of polar ice caps, rising sea levels, flooding of coastal areas, shifting of vegetation zones, the partial or complete destruction of certain ecosystems, and starvation in developing countries. Although lands now used for agriculture could become desert, shifts in wind and rainfall patterns would leave no guarantee that those agricultural lands would be replaced elsewhere.

To combat the problem of global warming, a strong focus must be put on promoting energy conservation, reducing industrial emissions of greenhouse gases, developing alternate energy sources, improving public transportation and traffic management, planting trees, and reducing deforestation.

He Fought for Freedom

Continued from Page 24

from that day on, he spoke his mind. And he lived according to his thoughts and feelings. According to what his spirit told him was right. Right for him, that is. Sometimes he drank alone on November 11. Sometimes he got into big arguments with other vets. Sometimes he went to a Round Dance and forgot all about being right or wrong. Or left.

When he died, they spread his ashes on the graves of his people in the cemetery on the hill. The Indian and Oblate cemetery. By the blackberry hedge.

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